THE CHURCHES' FELLOWSHIP FOR PSYCHICAL STUDY

QUARTERLY REVIEW

MARCH, 1959 ONE SHILLING No. 19

The Churches' Fellowship for Psychical Study

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CHURCHES' FELLOWSHIP FOR PSYCHICAL STUDY QUARTERLY REVIEW

Editor - - REGINALD M. LESTER

MARCH, 1959 No. 19

DATES TO REMEMBER

TUESDAY, MARCH 10TH, Caxton Hall, 6.30. Lecture by the famous sensitive Miss Geraldine Cummins on "Psychical Research".

THURSDAY, 16TH APRIL, Caxton Hall, 6.30. Lecture by the Rev. Dr. Ivor Machin, Vicar of Andover, on "Towards a Theology of Divine Healing".

SATURDAY, 25TH APRIL. Annual Healing Retreat and Conference at Y.W.C.A. Headquarters, Great Russell Street, Tottenham Court Road. Commencing at 10.30 a.m. Speakers: Miss Dorothy Kerin, Dr. Mona Rolfe, Rev. Kenneth Richardson. Members 2s. 6d., Non-members 3s. 6d.

TUESDAY, 5TH MAY, 6.15 for 7. Annual Dinner, St. Ermin's Hotel.

THURSDAY, 7TH MAY, Caxton Hall, 6.30. Lecture by Mr. Lucian Landau; "Psychical Study as a Background to Christian Faith."

FRIDAY, 8TH MAY, Church House, 6.30. Annual General Meeting.

All Caxton Hall Meetings: *Admission*—Members 2s.; Non-members 3s.

ANNUAL GENERAL MEETING

The Annual General Meeting will take place at Church House, Westminster, on Friday, 8th May, at 6.30 p.m. and it is hoped that we shall again see a good attendance of members. It is important that members take an active part in the affairs of the Fellowship, and the Annual General Meeting provides a most suitable opportunity for them to bring forward any resolutions for open discussion.

Nominations for Officers and members of the Council and the Committees are invited; any member is entitled to put forward a nomination, which must have a proposer and seconder. All motions and nominations must be sent to Miss A. E. White, Assistant Secretary, 31a Chapel Road, Worthing, not later than 24th April.

FELLOWSHIP ANNUAL DINNER

ONE of our most popular annual events is the Fellowship Dinner, which will be held again at St. Ermin's Hotel, Westminster, on Tuesday, May 5th. Reception 6.15 p.m. Dinner 7 p.m.

The Council felt that we could not improve on this beautiful room, spacious and warm and well lighted, where the food and service is excellent. Although the cost has gone up, it has been decided not to pass this increase on to members, so tickets will remain the same price as previous years, namely £1 1s. 0d. These may be obtained from Mrs. G. Vivian, 46 Lyford Road, London, S.W.18. Kindly enclose stamped addressed envelope with application.

As we have to guarantee a minimum number of diners, it is hoped that we shall have an even larger attendance than in previous years. It will help our arrangements if members will kindly make *early application*; at the same time stating if they require a vegetarian meal (as some of our members are vegetarians).

Our guests of honour are being arranged as we go to Press. Our President and Lady Atkinson hope to be present.

LONDON HEALING RETREAT AND CONFERENCE

TICKETS are now available for the one-day Healing Conference—another of our principal annual events—which is again being held at the Y.W.C.A. Central Club, Great Russell Street, Tottenham Court Road. As numbers are limited owing to accommodation, will any members requiring tickets (price 2s. 6d. and s.a.e.) please apply to Mrs. J. Sydney, 47 Philbeach Gardens, S.W.5, *as soon as possible.*

The date of the Conference is Saturday, April 25th, and it will follow the same pattern as previous years, with lectures, open discussions, and short periods of meditation. The Rev. Bertram Woods will be in the Chair, and the morning session starting at 10.30, will be addressed by Miss Dorothy Kerin. The first afternoon session starting at 2.0 will have the Rev. Kenneth Richardson as speaker, his subject being "Spiritual Healing and the Minister"; and the second session will be addressed by Dr. Mona Rolfe, on "Spiritual Healing and the Psychiatrist". The three sessions will, therefore, cover three entirely different fields of healing work, and will undoubtedly promote a great deal of useful and interesting discussion.

Lunch and tea will be obtainable in the Cafeteria at moderate prices (where members usually like to meet and continue their discussion!)

EDITORIAL COMMENT

For the first few years of our Fellowship's existence, it was considered to be a wise policy to concentrate on establishing and stabilising our position before launching out on a membership drive. That first stage has now been accomplished. The Fellowship is well consolidated, and the sincerity and importance of our aims and objects has become widely accepted.

Now we enter upon the second stage, which is to set in motion a full-scale membership drive on a national basis. On another page of this issue is a statement concerning our proposed advertising campaign, but there are many other ways in which members can help to make the Fellowship known.

Approximately nine out of every ten new members who join admit that they would have joined earlier if they had known that such a body existed. That is our task; to make the Fellowship known. Here is where every member can help; either by speaking of our work to friends or members of their own church congregations, or—where a suitable opportunity arises—by writing letters to the editor of their local paper. A useful example of this on the Healing side is reported elsewhere in this issue.

In so many associations, the active work devolves on the few. We look to a different spirit in this Fellowship. *Every* member should work actively in spreading the knowledge of this important work. It is not sufficient only to rejoice in the knowledge you have acquired, and just sit down and accept it. There is an urgent duty to spread this far and wide. If every member will respond in this way, and resolve to bring in at least one new member, then our membership will be doubled instantly.

A great deal of this can be done on a local basis, supplementary to the national campaign. If all Group members will join in a membership drive in their own districts, they will not only be strengthening the Fellowship, but also providing opportunity for widening the scope of activities of their individual Groups.

* * * * *

Far too many people who come for healing rely entirely on the healer doing all the work. They may feel they are co-operating at the time, but when they go home they take no steps whatever to follow up with any kind of self-healing. They rest content—or otherwise—until their next visit to the healer.

There is no doubt that a very much greater response would result if everyone put into operation some form of self-healing. Probably many do not know how to go about it, and for that reason I would especially commend attention to the article by the Rev. Bertram Woods on another page. In this respect, I would like to pay personal tribute to this particular technique. In my own case I put it into operation at a time when I was in very considerable need of healing last year, and I received speedier and more complete restoration to health than I have ever received through some of the most notable healers.

I am sure that many sufferers who faithfully and prayerfully carry out this healing technique in the quiet of their own homes, may find sure and lasting relief from their ills.

* * * * *

The remarkable experience of our member, Miss Grace Rosher, and the scientific findings of the graphologist expert, Mr. Hilliger, have created a stir of interest far outside the confines of this Fellowship. A well-known official of the Society for Psychical Research has gone so far as to state that in all his 58 years of research, he has never encountered such a highly evidential case for personal survival.

The two facts that, so far as known, have never been encountered before in automatic writing are:

(*a*) That the handwriting of all the communicators is not only identical to that of their handwriting while on earth, but bears every minute personal peculiarity that has stood up to the most rigid test of an expert graphologist;

(*b*) That the pen is not held by Miss Rosher, but by the individual communicators, so quite obviously she is not controlling the pen in any way.

When an experience of this nature comes entirely unsought, it is obviously for some particular purpose, and the Churches' Fellowship may be the means of bringing to the world much more scientific evidence of personal survival than has been possible up to the present time.

ANNUAL FELLOWSHIP CONFERENCE

We are pleased to announce that we have been able to arrange for our Annual Conference to be held at the Froebel Institute, Roehampton Lane, on the 8th, 9th and 10th September next.

The Froebel Institute is a most delightful venue, as members who attended the last Conference there will know; and we are giving this advance notice to enable members and their friends to keep those three days clear.

OUR FIRST ELEVEN

We offer our warmest congratulations to one of our honorary vice-presidents, the Rev. Canon Mervyn Stockwood, who has been appointed Bishop of Southwark. Also, since our last issue went to Press, we have been joined by the Bishop of Carlisle and the Bishop of Peterborough who have become vice-presidents, thus bringing the total up to eleven.

We feel sure that they are fully aware that they are " batting on a good wicket ", and are not likely to be " bowled out " by any criticisms. To continue our cricket parlance, we welcome them to " a good innings " with us.

We notice that four of our Bishops have made the following statements to the Press:

Dr. J. L. Wilson, Bishop of Birmingham, wrote: " As a person who is interested in truth, I am anxious that all sides of new truth should be examined *and propagated.* I am also interested in the fact that a true state of health is psychical as well as physical. Thirdly I have some friends in the movement whose opinion I value."

Dr. Thomas Bloomer, Bishop of Carlisle, gave as his reasons for joining the Fellowship: " Firstly, because I am interested in psychical phenomena; secondly, I believe the Fellowship is scientific and objective in its investigations, and thirdly, I believe the Christian religion which emphasises the two worlds should encourage honest and reasonable inquiry into spirit phenomena."

Dr. R. W. Stopford, Bishop of Peterborough, summed it up briefly in these words: " I believe that the Church should be concerned with all fields of inquiry."

Dr. G. A. Chase, Bishop of Ripon, wrote: " Psychical study is concerned with a subject which is of importance to the Church, which in my opinion has a contribution to make thereto."

These statements, which were made in answer to an enquiry by *Two Worlds*, are of importance and interest to all churchmen.

MISS GERALDINE CUMMINS

We take this opportunity of reminding members of the important lecture on March 10th by Miss Cummins. Those who have been in the field of psychic study for any number of years will know of the great work that she has done. She is the author of many books on various aspects of the subject, and it has been predicted that her *Scripts of Cleophas* (which fills out the events of the New Testament) will be on the bookshelves of every vicar and minister in years to come. She has " grown up " with so many famous psychical researchers and has contributed in no small measure to our present knowledge of the subject.

SOUTH-WESTERN COUNTIES ANNUAL DINNER

The first Annual Dinner of Devon and Cornwall members and friends has been arranged by the Torbay Group at Palm Court Hotel, Torquay for the evening of Wednesday, April 29th. Guests of honour are being selected as we go to press.

It is hoped that a large number of members will come along to this function and bring their friends, not only from Devon and Cornwall but also from other adjoining counties. We would also suggest that some of our London and North Country members take the opportunity of considering a Spring holiday then, when Torquay can be enjoyed at its best, with long sunny days and very often warm enough to sit out of doors. They will have an opportunity of attending a very happy function and at the same time meeting so many of our West Country members, from whom they will receive a very warm welcome.

Tickets, 12/6 each, may be obtained from Mrs. K. Primrose, Aldersbrook, Galmpton, Brixham, Devon.

EAST ANGLIAN CONFERENCE

The Rev. F. S. W. Simpson and Mrs. Simpson have again kindly offered us the use of their charming rectory at Long Melford, Suffolk for a second Conference in East Anglia. The one held last year was so much appreciated that all those present begged that it might be held again this year. We understand that the dates suitable will be July 15th—16th and we do hope that members living in that part of the world will be able to arrange their holidays so as not to clash with these dates. The speakers so far arranged are the Rev. J. D. Pearce-Higgins, the Rev. F. S. W. Simpson, and the Rev. Allan Barham. All Conference correspondence to Rev. Simpson at Long Melford Rectory.

1958 LONDON CONFERENCE LECTURES

May we remind members who have not yet made application for their copy of these lectures that they are now available, and the cost is 5s. 4d. (including postage). The subjects were set forth in our last issue.

SUBSCRIPTIONS

If members whose subscriptions fall due round about the March quarter would kindly forward them without waiting for a reminder, it would greatly ease the work of Headquarters staff and also save much postage.

SELF HEALING

By the Rev. Bertram Woods

(*The following has been contributed by special request.*)

Let me share with you some thoughts on Self Healing. The root of it lies in the Doctrine of the Holy Spirit, namely, the Spirit of God active in His creation, and in a special way available to us humans as we are spirit also.

The Holy Spirit has the same attributes as God because He is God. Therefore, in Him are Holiness (or wholeness), Love, Power, Knowledge, etc. For our purposes He is Perfect Wholeness, or Health. I see Holiness as perfect health of Spirit, and Health as perfect wholeness of body and mind.

But these two are really one, coming from the same source. When the Holy Spirit enters our beings He commences working in us; in the Spirit towards Holiness, and in the body towards health. I think of the Holy Spirit's action as like that of the sun which shines down upon everything. As we pull back the curtains the sun streams into the room and begins to light, warm, and cleanse the room.

For our health we must " pull back the curtains " and let God in. *And once in, he does his sanctifying work which in the body is towards physical perfection* —Health.

I have devised a simple technique which I use, but it is good to work out any variation of one's own technique. The essence of it is to " open " to the Spirit, bid Him come in and do His sanctifying work in body, mind and spirit.

Here are the three stages:

1. Get into an easy chair, or lie down, and relax.
2. Think of the sunshine coming in through the window, and then of the Holy Spirit coming into you through the window of Spirit.
3. Think upon the Spirit touching every particle of your being—body, mind and spirit, and that upon every particle His sanctifying work is being carried out.

Now quietly direct your thoughts as follows:

(*a*) " Holy Spirit, come in and do Thy sanctifying work in my spirit, that I may be made holy."

(*b*) " Holy Spirit, come into my mind and restore its creativeness and vitality."

(*c*) " Holy Spirit, come into my body and make it whole." (Here direct it to the affected parts and remember it is the work of " making whole " that is His function, wherever He touches).

(*Continued foot of next column*)

A CHURCH GHOST

Following on the interesting incident at Winchester Cathedral, commented upon in our last issue, another psychical manifestation is reported from St. John's Church, Torquay, the vicar of which —the Rev. Anthony Rouse—is President of our Fellowship Torbay Group.

The late Preb. R. J. E. Boggis, in his " History of St. John's," recorded that strange things happened there; the organ was heard playing with no one at the keyboard and members of the congregation had seen the late organist, Henry Ditton-Newman—sitting at the organ . . .These incidents have been repeated of recent years. The previous vicar, Sir Patrick Ferguson-Davie, heard mysterious noises in the vicarage on many occasions. Again, other people heard the organ playing when it was unattended.

The spirit of Henry Ditton-Newman was a happy one, and his visitations exuded a happy atmosphere. The curate at that time was said to be " almost on speaking terms " with him. But the most recent visitations have been of quite a different nature, and the present organist experienced so great depression when seated on the organ stool as to induce a feeling of giddiness. During the Rev. Rouse's absence, things came to a head to such an extent that the curate, Sir Harold Papworth, sprinkled Holy water over the organ stool.

The same conditions continued, however, and finally the Rev. Rouse interviewed a specially recommended Christian sensitive at the College of Psychic Science, where he was informed that a previous organist had gassed himself and did not have the funeral to which he thought he was entitled. He needed someone to go to his grave, sprinkle it with Holy water and say prayers.

It was then found that the organist was Mr. Francis Crute, who died in September 1953 by the self-administration of coal gas, and whose body was refused admission to the church, at which he had been organist and choirmaster, when the funeral service was held.

So, with the approval of the Bishop of Exeter, the Rev. Rouse on New Year's Day went to Francis Crute's grave, in cassock and surplice, and sprinkled Holy water, recited a psalm and said prayers that his spirit might be at rest. Since then, the atmosphere has lifted, and it is hoped that the spirit has moved away from its obviously earth-bound state.

SELF HEALING—(*Continued*)

This technique should be done very leisurely, taking 20 minutes to half-an-hour. Spend, say, three minutes on (*a*) and (*b*) each, and the rest on (*c*). But there must be no effort or hard concentration. " *Rest* " upon the Holy Spirit. Do not *seek* results, but *believe* that they will show themselves,

FELLOWSHIP HEALING INVESTIGATION RECEIVES NATIONAL PUBLICITY

CERTAIN sections of our national Press are so apt to sensationalise serious subjects, that the Fellowship has had to exercise a good deal of care in the kind of publicity it has released to Fleet Street.

Recently, however, we have been given the type of publicity that does us considerable good, and attracts to our body the people whom we really need. This has been the occasion of the launching of the Rev. Bertram Woods' Healing questionnaire.

The Times led off with a 30-line report on one of its main news pages, quoting Mr. Woods verbatim. This was followed by *The Daily Telegraph*, *Evening News*, *Evening Standard*, and *News Chronicle*. (The last mentioned paper devoted a 10-inch column to it.) The provincial newspapers then took it up, and more than 20 printed good reports, among them being such leading papers as *The Yorkshire Post*, *Birmingham Mail*, *Manchester Guardian*, etc., and in Scotland and Ireland, *Glasgow Herald* and *Belfast Telegraph*. Among the church papers, even *The Church Times* published a short report without criticism!

The only controversy came from a letter that appeared in the *Kent and Sussex Courier*, and this proved most useful in sparking off a series of lively letters from some of our members and other readers, so that on two or three days a whole page was devoted to the matter. One reader doubted the value of "another commission of enquiry", to which Col. Lester replied pointing out that the C.F.P.S. investigation was not another such commission of inquiry as the Archbishops' Commission, but was on entirely different and more practical and impartial lines. He also replied to certain points made by the Bishop of Rochester about healing in general, and suggested that he erred when he identified spiritual healing as necessarily being spirit healing.

First off the mark in stating our Fellowship's case, however, was one of our Sussex members, Mrs. Dorothy Pughe Morgan, who wrote an excellent letter clarifying our aims, also adding the comment that it is quite extraordinary how much effort today is put into the exploration of outer space and so little into a far more important matter to us all, life after death. She concluded her letter with this sentence: "The Churches' Fellowship may be giving an infinitely greater service to the world than is at present realised."

Another extremely good letter was contributed by Mrs. Mary Peto, summed up in this sentence: "I would suggest that as we evolve through the different generations we should at least endeavour to supplement 'blind faith,' however admirable that may be, with reverent and intelligent 'knocking

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HEALING SERVICES

WE are very happy to see that more of our Groups are now succeeding in establishing regular Healing Services sponsored by our Fellowship in their parish churches. These are specifically Fellowship Services, as distinct from the ordinary church healing services.

Miss Frances Banks has kindly sent us a short report of the inaugural Healing Service arranged by our Folkestone Group in St. Martin's Church, Cheriton, which she attended on January 19th. It was held under the auspices of the rector, the Rev. J. Ellis Robinson, who we are very glad has now accepted the Chairmanship of the Folkestone Group.

It is intended to hold a monthly Service of Healing here in which the integrated meditation of a small group gives support to the laying-on of hands, and to the sending of absent healing to those who have requested it. It is, however, a wise policy of the Group to refrain from any public announcements of this work, and to test out new forms of approach to this great subject.

The monthly Service of Prayer and Meditation for the Sick continues to be held regularly by our Liverpool Group at St. Luke's Church. It is hoped that other Groups will make every effort to advance the Fellowship's healing work by arranging similar services wherever possible in their districts.

BIG TORQUAY MEETING

IN spite of a bitter wintry night, more than one hundred people crowded into Torbay Hotel Ballroom on January 8th to hear Dr. Griffith Evans, F.R.C.S. speak on "The Anatomy and Physics of Extra Sensory Perception". The Rev. Anthony Rouse took the chair, and Dr. Evans' lecture was preceded by a short talk by Col. Lester on the aims and objects of the Fellowship.

This lecture afforded people a unique opportunity to hear a Christian scientific approach to the psychic, and such a lengthy and lively discussion followed that the meeting did not end till 10.15 p.m. Among the questioners were doctors, lay healers, clergy and one atheist. Considerable publicity was given to the meeting in many Devon newspapers.

FELLOWSHIP HEALING—(*Continued*)

and seeking,' so that, without expecting the veil to be rent in twain, each age may contribute its findings to the pool of spiritual knowledge and understanding, as is the case with material science, etc."

" CONCLUSIVE EVIDENCE FOR SURVIVAL AFTER DEATH "

By H. Norman Hunt

Since our last issue we have had many applications for this little booklet, and we now have further copies in stock.

Here is a review by the Rev. J. D. Pearce-Higgins.

This is a most valuable and evidential little pamphlet, and the only thing wrong with it is its title which rather suggests that here is a case to end all cases! It is my own experience and belief that the process of reaching conviction of survival is not reached by reading any one case, but rather by the scientific assessment of the cumulative evidence of many cases and of the atmosphere of such communications and their method of reception. Into such an edifice of evidence this quite remarkable example certainly fits most admirably and cannot but strengthen the case for survival.

Like the famous " London " case quoted by Tyrrell in his Pelican *Personality of Man*, chapter 22, or the Marguerite Le Hand case in Geraldine Cummins' *Mind in Life and Death*, this pamphlet is the story of communications purporting to come from " outside " by methods of undramatic mental mediumship, giving evidence of personalities, both living and dead who were totally unknown to the sensitive before the messages were received.

Briefly the story is that the sensitive picked up the name of a lady who claimed to have been matron of a Norwich hospital, and to have died some six months previously. Her names and employment were verified as correct. She later again correctly gave the name of a dear friend who was at that time ill in a nursing home in Manchester, but begged the sensitive not to get in touch with her because the communicator would, as evidence of survival, impress her friend with the correct name and address of the sensitive, and get her to write from Manchester.

After a lapse of some seven weeks, the sensitive did indeed receive a letter from the lady in Manchester which confirmed both details and the communications as a whole.

This is one of those evidential cases which make it difficult not to accept the simplest explanation, viz.: that the messages are indeed telepathic communications between discarnate and incarnate minds—a conclusion which Dr. Tyrrell seemed prepared to accept in similar cases, since the alternative hypotheses, as he points out in chapter 23 of his Pelican book, are so complicated as to be almost incredible. (The names given are pseudonyms but the original documents have been seen and are attested by Mr. Maurice Barbanell, editor of *Two Worlds*.)

(*Continued foot of next column*)

MEMBERSHIP DRIVE

As explained in this month's Editorial Comment, we are now entering upon our new stage of Fellowship activities, when the time has come to launch a national membership drive. We *must* make it possible for everyone to know that such a body as the C.F.P.S. exists; we are continually receiving letters saying: " We have only just heard of you."

In addition to the individual effort required now of *every* member, the Council has decided to launch also an advertising campaign in the newspapers. We realise this is costly, but necessary, and an Advertising Fund has been opened, which we hope our more well-to-do members will support. But even small amounts will be welcome from all those who have the work of the Fellowship at heart, as every shilling helps in spreading more widely our mission. We have already received £9 as a start.

We are in touch with a firm of expert advertising consultants who recommend that small advertisements in the Personal Columns of good class newspapers would prove successful, in addition to display advertisements in certain Church papers.

We agree with their suggestion that the word ' Psychical ' should be commented on as it is often misunderstood as implying ' dabbling with the occult '. It should be pointed out to those so misinformed that it is concerned with extra-sensory perception, precognition, etc., and that it is our work to discover their significance. They should be told, too, that the Fellowship is a Group formed from all denominations meeting together for the study of the facts of psychical research and spiritual healing, and that we have as vice-presidents bishops and prominent Free Church ministers.

DR. IVOR MACHIN

All members of the Fellowship who are interested in Spiritual Healing are looking forward to hearing Dr. Machin on the 16th April. We shall not soon forget the trouble he took to come up from Andover to our " At Home " last year and give us an address which was truly Christian and at the same time farseeing and realistic. We shall hope to have a large audience to welcome him on the 16th April.

" CONCLUSIVE EVIDENCE "—(*Continued*)

I would most heartily recommend all members of C.F.P.S. to spend the modest 8d. (including postage) at which this pamphlet is priced, and having read it pass it on perhaps to their vicar or minister!

LONDON HEALING MEETING

THE Central Hall, Westminster, was well filled with a large audience on January 16th, when the speakers were Mr. Harry Edwards and the Rev. Bertram Woods. Col. Lester, who was in the chair, opened the meeting by speaking briefly of the work of the Fellowship in the field of healing, and said he believed this was a time when all sincere spiritual healers—however varied their methods and technique may be —should be united in one common front to bring home to every man and woman the vital importance of Spiritual Healing. At the same time, he emphasised the need for the various organisations to retain their separate identities.

He then welcomed Mr. Harry Edwards, to whose many years of healing work he paid warm tribute. He also expressed the Fellowship's appreciation for the co-operation of Mr. Edwards' National Federation of Spiritual Healers in the very important research that we are at present undertaking under the leadership of the Rev. Bertram Woods.

Mr. Edwards told the meeting that he was very pleased to accept the Fellowship's invitation to speak because any attempt that the Fellowship is making to explain more about spiritual healing is to the good; the subject had been making phenomenal progress here in the last ten years. " In an enquiry we made some years ago," he said, " we found that 90 per cent of the people believed in spiritual healing. It is an accepted fact and I think it should become part of the devotional life of this country. This would help men to understand and to know that they are truly spiritual beings and should conduct themselves in a Christian and orderly manner.

" I am very pleased that the Churches' Fellowship is conducting a healing investigation and is endeavouring to unify Christian thought so as to find out the right way and best way by which spiritual healing can be incorporated in the work of the Church. Spiritual healing is God's gift to all his people, irrespective of race or creed, and it can never become the prerogative of any particular group. We must accept spiritual healing for what it is and not attempt to adjust it to any particular creed. We, in our work, are seeing incurables made well.

" I can see no reason why the various Christian denominations cannot hold spiritual healing services within their organisations for I know there are many young clergymen keen and anxious to try to heal the sick, and they can be the potential healers of the future."

Mr. Edwards then made some controversial comments on what the Church believes, and continued: " We are told by our opponents that we only heal the body and not the soul; but, when a person is sick the primary causation in a major number of cases lies in some form of mental disharmony, or soul sickness. Today we accept that as proved, and it is true that no healing can take place until the *cause* is mastered—that is vital. In spiritual healing the cause must be overcome, and therefore when the primary cause lies in soul sickness, tensions and frustrations of all kinds, and we see healing take place, it must mean that this sickness has been overcome—that the sickness of soul has been healed to enable the physical to respond. I believe there is then soul regeneration.

" As your Chairman has said, it is far better to heal the soul of man in this way rather than by drugs, for he will then see the truth demonstrated in his body and so become more receptive to a spiritual code of values in life—as many of you know. The major portion of our work is carried out by ' absent healing ' in which we never see the patient. This has two stages; the first is, prayer to God to bless the efforts of those of us who are ministering in spirit to carry out the healing act, and prayer to God is the first essential. Then, after that we try to tune-in to the Spirit World. Spiritual healing is not an act of magic; it is spiritual science. It needs particular, and individual, treatment for each person according to his particular need. Divine Wisdom and Knowledge are behind it and in order to bring this through to us we must seek this attunement.

" At Burrows Lea, where we work, we see over 80 per cent of our patients healed to a lesser or greater extent and when we consider that most of the people who come to us are suffering from major ailments, if not incurable diseases, it is a remarkably high percentage. Of that 80 per cent one third report that they are totally healed.

" I hope the Fellowship in its investigation will be able to demonstrate this power that can overcome evil—for disease is an evil."

Mr. Edwards followed his address with a 40-minutes demonstration of healing, when he invited patients from the audience. Most of those treated were cases of an arthritic nature, but one interesting example was a man who had suffered from poor eyesight since youth, and who announced that after the treatment on the platform he could see people moving their arms at the back of the hall.

One patient was an Anglican parson, who had been deaf for the past 30 years, and admitted that his hearing showed definite improvement after the treatment received.

The Chairman then introduced the Rev. Bertram Woods, who said: " I have a great respect for the work of Mr. Harry Edwards, and believe that he is doing a great service to men and women and to

the whole Healing Ministry. I cannot say I have quite the same respect for his theories. After hearing him tonight I am more sure than ever of the necessity of the investigation we are carrying out on Spiritual Healing by means of our Questionnaire. If Mrs. Elsie Salmon were on this platform or the Rev. Alex Holmes, or Dr. Albert Price of U.S.A., they would propound different theories. Who is right? We need to know much more about this process before we can with confidence try to establish a theory. And our Questionnaire is doing no more than establish another tiny bridgehead on a vast unknown continent. A preliminary examination of the answers already received shows that some interesting information is likely to be forthcoming.

I have no doubt that "ministering spirits" do help the healing work of some healers, like Mr. Edwards. But I am sure that that is not the only source of Healing Power. I would ask Mr. Edwards not to criticise us poor parsons, but to pray for us, and then perhaps we shall receive the Grace that will enable us to do what he is doing.

" I must draw your attention to one thing Mr. Edwards said about God which is not strictly true. 'The church believes that God gives Healing direct: that God favours those whom He will, by breaking His laws to do so'. The Church does not believe or say that. There is a doctrine of the Holy Spirit which corrects any such false ideas. Let us think of Him as like the Sun that shines on everyone . . . upon a row of houses of which all the blinds are down. It is shining on them but no sun gets *into* the houses. Then one and another of the tenants let up the blinds and as soon as they do that the sun streams in doing its beneficial work of warming and cleansing the rooms. That is God, and whoever we be, when we open to Him He comes in with his Healing Power for the blessing of Body, Mind and Spirit.

" Let me finish by saying that Mr. Edwards has kindly promised to help us on the Committee that analyses the Questionnaire answers. I thank him for his co-operation, and wish him God's blessing on himself and his work."

ANNUAL REMEMBRANCE SERVICE—(*Cont.*)

The Christian ought to be able to assess such phenomena with a Christian insight in the light of his total truth. Certainly, for him death is the gateway to a fuller life. Indeed we are surrounded by " a great cloud of witnesses " and those " in via " and those " in patria " are one family " in Him ". The Bible and Christian doctrine shed light on psychical phenomena, which in their turn illuminate Scripture.

ANNUAL REMEMBRANCE SERVICE

CANON EDWARD CARPENTER

CANON EDWARD CARPENTER of Westminster Abbey was the speaker at our Annual Remembrance Service at St. Martin's-in-the-Fields, and we are now reporting extracts from his sermon, which were held over from our last issue. Canon Carpenter's kind co-operation in our work is something that we deeply appreciate.

The Canon took for his text Hebrews 1 : 1. " In sundry times and in divers manner," and began by telling us about Joseph Glanvill (1636—1680), one of the founders of The Royal Society, who wrote a book on witchcraft, in which he described objectively certain abnormal conditions of consciousness and demonstrated them; and he maintained that we had no right to regard such phenomena as impossible, but should examine, explore and evaluate them.

The Canon went on to ask why this truly scientific attitude was not developed by Glanvill's successors, and he suggested that this was due (amongst other things) to the impact of Newtonian physics which diverted interest exclusively to the external world.

The mechanistic man of the 18th century is now out-moded. Even such experiments as Dr. Rhine's with the cards remind us that there are more things in heaven and earth than we realise. Then again our knowledge of telepathy, the subconscious and the unconscious are leading us into a new scientific world and we are being compelled to sit down before the facts. The " universe within " should therefore be investigated alongside the " universe without ".

The new ways of knowing, e.g., precognition, retrocognition, etc., need systematic and scientific investigation, for it is the function of scientists to *know* and they are in duty bound to face facts.

However, something more than the above is necessary. That is why The Churches' Fellowship for Psychical Study is needed, for we believe that God's purpose is to make Himself known in divers manner and in many modes. It is therefore the duty of the psychical student: (1) to find out whether any given experience is valid and (2) if it is, to evaluate it in the light of the Christian verities.

The Christian has a source book—the Bible—which itself shows how God is constantly breaking through into the consciousness of man. There is a large psychical element in Scripture, the value of which the Fellowship seeks to assess. For example, dreams have played a significant part in revealing the will of God, e.g., Jacob's ladder, Joseph taking the Child and His Mother to Egypt, and the revelation to Peter that what God has created is neither common nor unclean.

(*Continued foot of previous column*)

READERS' LETTERS

Dear Col. Lester,

"HEALING IN AUSTRALIA"

It was a pleasure to read the column, in the *Quarterly Review* for December, relating to the Hickson Spiritual Healing Mission.

I met Mr. Hickson personally, and followed with interest his work in Australia. I was then Minister of Christ Church (Congregational), Launceston, Tasmania, and it was in that city that I met this well-known Christian healer. His mission there was certainly remarkable. It was centred in St. John's Anglican Church, but, of course, was in no sense limited.

I well recall the spectacle outside that church, which seemed reminiscent of apostolic times—the long queue of invalids, in every kind of invalid vehicle, and many on crutches and other supports; also some carried by sympathetic friends. It was a sight never to be forgotten.

The apparent results of the mission were threefold. A few claimed to be completely healed, very many declared great physical improvement in their condition after the mission had ended, and many more testified to the spiritual power and blessing of the Services.

The "laying-on-of-hands" was greatly appreciated by dozens of Christian workers of many persuasions, some of whom received this in the open air, where some meetings were held. The dignity and evident sincerity with which all Mr. Hickson's manual acts were performed have lingered in my memory over the years—more than thirty now.

I suppose, as far as the orthodox churches are concerned, Mr. Hickson was really a pioneer in the realm of Spiritual Healing, but his work in Australia lives on. I think also that both doctors and clergy were, and continue to be, more friendly to Spiritual Healing in Australian cities than we can yet claim in "Old England", where prejudice is harder to combat. That is one more justification for the witness of the Churches' Fellowship for Psychical Study.

Yours sincerely,

W. J. ASHFORD (Rev.).

"Wyvern,"
74 Offington Avenue,
Worthing, Sussex.

SMILE AWHILE

Putney Parish Magazine publishes the following story of a choirmaster's instructions to his choir: "Now, don't forget—wait until the tenors reach 'The Gates of Hell,' and then you all come in."

PSYCHICAL STUDY AS A BACKGROUND TO CHRISTIAN FAITH

THIS is the title of what promises to be a most interesting and instructive lecture to be given by Mr. Lucian Landau at the Caxton Hall on Thursday, May 7th, at 6.30.

Mr. Landau's interest in psychical matters goes back to the age of nine. His main interest now is the solution of technical problems in a professional capacity as an industrial consultant.

He has done a great deal of experimental work in divining, radionics, para-normal photography, and kindred subjects, and has lectured and written a great deal in connection with these.

OUR TV PERSONALITIES

Many of our members were delighted to see Miss Frances Banks on television a short while ago in the programme "This Is Your Life", when she related with keen humour several stories concerning John Vidler, O.B.E., the famous Governor of Maidstone Prison (where she was at one time Tutor Organiser), and to whom she dedicated her last book: *Teach Them to Live*.

A few weeks later we had the pleasure of seeing the Rev. Anthony Rouse, president of our Torbay Group, appear on the television programme: "Tonight", where he was interviewed by Cliff Michelmore concerning the interesting experience of the haunted organ at St. John's Church, Torquay (reported on another page in this issue).

MR. CHARLES SIMPSON

ALL our Fellowship members who have heard lectures by Mr. Simpson, Founder of The Guild of Prayer and Spiritual Healing (The Seekers), and the many thousands who have been helped back to health through his healing, will grieve to hear of his passing to the higher life, just after our last issue went to Press.

During last year alone he gave nearly 3,000 direct healing treatments, and 660 absent healing treatments from photographs. Wonderful work has been done by his Prayer Circles for very many years, and over 5,000 names of sick people are being called each week at the 130 Prayer Circles operated through this country. This work will continue, and his little band of healers will go on with their good work, visiting every week the many patients who are unable to leave their own homes for treatment.

STUDY GROUPS

Torbay

The Annual General Meeting of the Torquay Study Group was held at Victoria Hotel, Torquay, on January 26th. In view of the encouraging expansion of this Group beyond the confines of Torquay, new members having been drawn in from Paignton, Brixham, Teignmouth, etc., it was unanimously decided to widen the Group's scope and rename it the Torbay Group.

A full programme of activities was discussed, and preliminary arrangements put in hand, for forthcoming speakers and other events. An Annual Dinner at Torquay has been arranged for the end of April, when the Exeter and Plymouth Groups will join in. A regional Annual Two-Day Conference is also being considered for next November, and one or two suitable venues in the district are being explored.

As the Group has now become important enough to have a Group President, the Rev. Anthony Rouse was elected President for the ensuing year, and the Rev. E. J. King, Methodist Minister at Torquay, accepted Chairmanship. Other officials elected were: Hon. Secretary and Treasurer, Miss Hemming; Chairman of Committee, Lt.-Col. R. M. Lester. Other members elected to the Committee were Mrs. Primrose of Brixham, Mrs. Baines of Torquay, Mr. and Mrs. Kew Mills, and Mrs. R. M. Lester.

A vote of thanks was passed to the Rev. Rouse for his support and work as Chairman of the Group since its foundation, and to Mr. and Mrs. Kew Mills for the splendid work they had put in over the past few years, first in launching and organising and then in leading the Group so admirably.

On March 18th, Miss Frances Banks will address the Group.

Folkestone

Mrs. Phyllis Sharpe, who was reported as nominated for assistant secretary, states that she is not at present able to devote the time to accept this office.

An extremely interesting and varied programme of lectures and study is arranged for the coming season, under the leadership of Mrs. Yates.

Exeter

A good gathering of members attended the meeting at the Beech Hill Hotel, St. David's, to hear Col. Lester speak on the work of the Fellowship. A full and useful discussion followed. The Chair was taken by Dr. Strange, who was supported by Captain A. E. Hart, the Area Organiser.

On Saturday, March 21st, an address will be given by the Rev. Kenneth Richardson, Minister of The Mint Methodist Church.

Liverpool

An interesting lecture was given at Church House on February 5th, when Dr. J. Williamson spoke on " A Review of E.S.P. Communications With Occupants of Unidentified Flying Objects ". His address was divided into three parts: (1) Present-day facts about U.F.O's.; (2) U.F.O's. and The Bible; (3) E.S.P. Communications with U.F.O's.

Much help is provided by the Meditation Circle, which continues to meet every Thursday evening. Among the Group's healing work is the Two o'clock Daily Session of Prayer. A number of members observe a period of prayer in their homes at 2 o'clock daily, when they specially concentrate on the sick. In selected cases, patients are asked to " tune in " and relax at that time. The response has been very encouraging, and members even as far afield as South Wales join in. There is no set method; perhaps a passage from the Bible, followed by prayer and intercession; then sitting in silence for 15 minutes during which time those loving helpers who guide and inspire and heal may draw near.

Cheltenham

On Thursday, May 21st., Col. Lester will be addressing a meeting of the Cheltenham Group, which has been arranged by Major General Pakenham-Walsh. Mrs. Lester will also give a short talk on Healing.

COLLEGE OF PSYCHIC SCIENCE

JUST before Christmas Col. Lester gave a lecture to the College on " The Church and Spiritual Healing ", in which he gave a full account of the healing work of the Churches' Fellowship and the investigation into healing at present being undertaken. He emphasised the need to co-operate with the medical profession as fully as possible, and not to support the views of those who contended that spiritual healing should take the place of medical treatment. He believed that we should make real progress in the healing field when we could tie up more closely the work of clergy, doctors and lay healers.

He was glad to see that more churches were now holding Healing Services. After all, conditions in a church or chapel should be especially good for receiving the right healing vibrations. He was sure that the influence of the Churches' Fellowship work over the past few years had woken up a considerable section of the church to the way in which the gift of healing had been neglected.

Col. Lester went on to deal with many of the puzzling problems of healing, which he thought the C.F.P.S. research would help to clarify, and a full and lengthy discussion followed.

THE BIBLE AS PSYCHIC HISTORY

Dr. R. Crookall, D.Sc., sends us the following comments on the Rev. G. Maurice Elliott's new book, under the above title, published by Rider & Co. at 15s. and obtainable at the Fellowship office (postage 8d.).

Daniel Webster, the famous American lawyer and orator, said: " The Bible is a book of *faith* and a book of *doctrine* and a book of *morals* and a book of *religion*, of especial revelation of God ". The Rev. Maurice Elliott has made a significant addition to Webster's formidable list in a simple yet scholarly work. It is primarily addressed to the many thoughtful men and women who have ceased to study their Bible because, quite erroneously, they suppose it to describe a number of incidents that are incredible. It should also be invaluable to the ministers and members of our churches.

Mr. Elliott examines many Biblical narratives and indicates their probable interpretation as representing psychical phenomena, in some cases of the " mental " and in others of the " physical " type. He does not, of course, try to " prove " that any particular Bible " miracle " actually occurred as described, but he does show that they were no mere fantasies, legends or symbols, that many of the Biblical servants of God were necessarily psychics, and that much of the Old Testament in particular is psychic history. In this way, Mr. Elliott restores many interesting Biblical passages to students of Holy Writ.

In one chapter entitled " The Importance of the Psychic Faculty " the author shows that Abraham, Jacob and other servants of God were not of use in that capacity because they were " perfect " or highly spiritual, but because—being psychic—they were open to approach.

Since this was true in those early times, it is also true today. Psychics can be used by God as a blessing to their less sensitive fellows; they can also " co-operate " with " messengers " (discarnate souls of good-will) in forwarding the Kingdom of God, both on earth and in the near-earth " spheres."

STUDY GROUPS

The Hon. Sec. of the Healing Central Advisory Committee (Mrs. R. M. Lester, 57 Petitor Road, Torquay, Devon) would like to remind those Study Groups which have not yet forwarded their quarterly Healing report for the period to January 31st, that she would be glad to have them as soon as possible.

BOOK REVIEWS

In the Dawn Beyond Death and **Beyond Life's Sunset,** by the Rev. C. Drayton Thomas. (4s. 4d. each).

We bring these two little books to the notice of our members because we consider them of great value to the bereaved, and to those who are at the beginning of their psychical studies. They are messages from Beyond describing the world over there, purporting to come from friends and relations of Mr. Drayton Thomas through the famous sensitive Mrs. Osborne Leonard; and they are written in a most natural and easy style. They make the next world very realistic and varied.

We feel, too, that they will prove valuable to our Study Groups as providing pegs on which questions and discussion can be hung.

Mr. Drayton Thomas, a member of the S.P.R. was an extremely careful investigator, and gave many years of his life to the serious study of phenomena, the subconscious mind, and E.S.P. as members who have read his books will know.

BOOKS AND PAMPHLETS

" Our Undying Self "

By the Rev. Frank Moyle (11s.).

In this book Mr. Moyle shows that a belief in the survival of bodily death can be drawn out of the Gospels and some of the Epistles, and that the New Testament experience of resurrection is in close accordance with the findings of psychical science.

" The Supreme Physician "

By the Rev. Frank Uttley (3s.).

This book illustrates Christ's attitude towards sickness and disease.

" The Psychic Message of the Scriptures "

By T. Rowland Powel (8s.).

This book is concerned to bring out the importance of psychical manifestations in scriptural records. The foreword is by our Hon. Secretary, the Rev. G. Maurice Elliott.

All prices are inclusive of postage, but the Fellowship is willing to pay the postage on all orders to the value of £1 or over.

We do not necessarily endorse all statements in the books recommended, but there are few books which are not open to some divergence of opinion, and we believe in bringing to the notice of members worth-while books covering as many aspects of our subject as possible.

A MINISTER'S PSYCHIC RECOLLECTIONS

The Rev. A. B. Taylor sends us the following incidents which may be of interest to members:—

In one of my parishes I had several children from one family who attended my Children's Service—the only boy, a child of 6 or 7, died of consumption and I visited him regularly—he knew he was dying and said to his mother—" Every day I see a lovely white hand and each day it comes nearer to me and then at last it will touch me and I shall be gone." Not long after his death his father, a railway porter, had a strange experience. In a dream his two little girls were with him and as they stood together they said " Look, Daddy, a coffin," And behold a coffin borne on wings came near to him and he saw his own name engraved on the brass plate of it. Before he went to work he told his wife what he had seen and said to her " If I am going to die don't worry—I am sure it will be all right for me and you ". That day he dropped down dead at his work and was brought home to his wife.

In my second curacy, in Peckham, an old lady passed away, a neighbour of mine. She was conscious up to the very end and able to speak also. Her children and some of her grandchildren were in the room as she was dying and she told them that she could see her father and mother come to meet her and then added " there's dear Auntie too—what lovely cakes she used to make." This caused a smile on the faces of her children.

In my last parish, Hollington (Church in the Wood) I was told the following story—At Beauport Park, Sir Archibald Lamb, the owner, lay dying. I was called in and said the Commendatory prayers over him and blessed him in the name of the Blessed Trinity. He was subsequently buried in my churchyard. His brother, who at his decease, became Sir Charles Lamb, told me this himself—the park and house would go to another branch of the family and all Sir Archibald could leave to his brother was his own personal money—this he had done in a will—but after his death neither Charles nor his wife could find the will which they knew he had made and if it could not be found they would lose even that. But though they searched high and low they could not find it. The old gentleman never destroyed any letter however trivial and they had to wade through stacks of correspondence in their search for the missing will. Then one night Sir Charles woke up and had the following experience which he told me himself. It was a night before the funeral. At 2 a.m. he awakened suddenly (he knew the time because he looked at his watch by his electric torch). In vision he was in the Armoury which Sir Archibald used as a sitting room—it had four suits of medieval armour, one in each corner, hence its name. In the room standing on the hearthrug were three complete strangers. Then suddenly the door opened and in walked Sir Archibald, looking in the pink of health and with a flower in his button hole. Sir Charles ran to him and put his arm round his shoulders and said " So glad to see you old chap " and burst into tears. Two of those strangers sniggered at him and he swore at them. Sir Archibald said nothing but pointed to the top of the bookcase where an old newspaper or two were lying. Then he walked out. Sir Charles looked at his watch and found it to be 2 o'clock. He then awakened his wife and told her what he had seen. She said " You have been dreaming, and it is all nonsense." He answered " No, I haven't, and when it is light I am going down into the Armoury to see."

He did and behold under the old newspapers lay the missing will. Within a month or so down came the two men to inspect for death duties, and these were two he had seen in his vision. I asked him to let me know if ever he saw the third man but he never did, and he has now passed on. Their family lawyer was a friend of mine and told me that the nurse who had nursed Sir Archibald in his last illness stayed at the house till after the funeral; and at 2 a.m. at the time Sir Charles had his vision, she heard as she thought, Sir Archibald going down the passage in loose bedroom slippers which went flip flop as he walked. She was going to get up and send him back to bed when she remembered that he had died.

THE REV. J. D. PEARCE-HIGGINS

The Rev. J. D. Pearce-Higgins spoke at the Ruridecanal Conference in December with an audience of about 50, kindly arranged by the Rural Dean in conjunction with one of our members Mr. E. Allsop. He heard afterwards that some who came prepared to find fault quite altered their opinion after the talk.

On February 9th at the invitation of the Chaplain he addressed some 300 boys of Epsom College, dealing with psychic incidents in the New Testament. Considerable interest was evinced in the subject by the boys present.

On March 11th he has an engagement to speak to the Young Wives Group in Barnes.

" A Scientist of the Invisible "

By Canon A. P. Shepherd. (13/3 post free).

Canon Shepherd endeavours in one volume to show something of Rudolf Steiner's philosophy, religious outlook and scientific achievement.

THE BISHOP AND HEALING

One of our members, Mr. C. W. Lindsay-Blee, sent the following letter to the Bishop of Rochester, arising out of the correspondence on Spiritual Healing:

My Lord Bishop,

I have been interested in the correspondence in the Kent & Sussex Courier on the subject of Spiritual Healing, and have just read your letter printed in this week's issue.

Whilst there are many statements in it which are undeniably true, I find several of them very much open to challenge. I will only refer now, however, to one sentence which seems to me to be particularly unfortunate.

You say "The Church . . . will have nothing to do with this fancied intrusion of discarnate spirits between the sufferer and his Saviour".

Will you allow me to make the following comments?

1. "Fancied". This word seems to beg the question and in view of the sincere contrary beliefs of eminent Christian and scientific men is surely unjustified. The strong and extensive evidence which has been built up of help given to those on earth by those who have passed on cannot be dismissed by a tendentious word, especially as it is quite consistent with the witness of the New Testament.

2. "Discarnate spirits". This, although a perfectly correct expression, nearly qualifies as a "witch word". ("What a word" by A. P. Herbert) and could sound faintly disparaging. There can however be no objection to it if one is also willing to use it in connection with the two "discarnate spirits" that appeared to our Lord and his three disciples at the Transfiguration.

3. "Intrusion". ("Intrude—to thrust oneself in: to enter uninvited or unwelcome)" Another witch-word—almost a suggestive falsi. One may or may not believe that discarnate spirits are—or can be—used as instruments for the Divine healing power.

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You may not believe they are—some of us have good reason to know otherwise, but there is surely no possibility of "intrusion" contrary to the will of the Divine Healer, or even to that of the patient, whose will is in fact often an obstacle.

But I am at a loss to understand why, if the ministry of an earthly doctor is so warmly approved by you, the assistance of a discarnate spirit (possibly the same person) after he has passed through the gates of death, should be regarded as an "intrusion between the sufferer and his Saviour".

All healing, as you so truly say, is Divine Healing. It must surely be as true of the forces of Light as of the powers of darkness that a house divided against itself cannot stand.

"Forbid him not, for there is no man which shall do a miracle in my name that can lightly speak evil of me. He that is not against us is on our part".

Yours faithfully,

C. W. Lindsay-Blee.

To—The Assistant Secretary, 31A Chapel Road, Worthing, Sussex.

Please send full particulars of the Churches' Fellowship for Psychical Study to:—

NAME .....

BLOCK LETTERS PLEASE.

ADDRESS .....

BLOCK LETTERS PLEASE.

What is
The Churches' Fellowship for Psychical Study?

IT IS—

1. A Fellowship within all the Christian Churches which are affiliated to the World Council of Churches.

2. All members of these Churches are eligible for full membership. Members of other Christian Churches may join as Associate members.

3. Its object is:—

   (a) To afford an opportunity for Clergy, Ministers and Laymen to study to-day's psychical phenomena to see what relation, if any, they bear to the psychical phenomena in Holy Scripture.

   (b) To study all aspects of spiritual healing.

   (c) To form Study Groups for Members in cities and towns throughout the country in order that the Churches may become the psychical guides, as well as the spiritual and moral guides of Society.

   (d) To hold Meetings in Church Halls, Church Rooms, Public Halls, Drawing Rooms, etc., to enlighten the Public and to help them with the queries that are bound to arise when studying a complicated subject like psychical science, and to guide and instruct those who have " Gifts of the Spirit."

   (e) To circulate literature on the highest level of religious and scientific integrity.

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